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A NEW

OFFICE

OF

BAPTISM,

FORMED BY THE

CANON

OF THE

NEW-TESTAMENT.

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A NEW

PRACTICE

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NEW-TESTAMENT.

LONDON:

TO THE CHRISTIAN READER.

THIS New Office of Baptiſm was firſt compoſed for the Author's particular Uſe in the Diſcharge of his paſtoral Duty, and has been approved in its Application.

It is built, as nearly as my Care and Judgment could bring it, upon

the Foundation laid in the New Teſtament by Jeſus Chriſt, the Author and Finiſher of our common Faith, expreſſed in the Words of his divine Inſtitution, and explained to his Diſciples by the Inſtructions and Practice of the Apoſtles and Evangeliſts.

It now appears, after many ſerious Reviſals, to obtain the Correction and Amendments of thoſe to whom it may prove in any Degree acceptable, as an Eſſay towards a better Adminiſtration and Uſe of an Inſtitution of the chriſtian Religion.

I have much indeed to apprehend from

from the Singularity of this Attempt, on a Subject of ſuch high Importance and Concern to every chriſtian Community: My Acquaintance with human Nature, and the Affairs of the World, forbid me to expect this new Office, &c. to paſs without Oppoſition, and even Cenſure; and leſs Reſolution to bear Self-reproach than what the Prejudices and Paſſion of Man can inflict, had prevented this public Attempt to reſtore from the Confuſion and Wantonneſs of Superſtition, and to manifeſt the Simplicity and Excellence of a Rite, calculated by the Son of God for the rational Uſe and Improvement of all Believers.

As I have no Right to judge for any but myſelf, I diſclaim all Inclination to impoſe upon the Belief and Worſhip of others, even what I myſelf hold ſacred, and is my apparent Duty. Leaving therefore my chriſtian Brethren and Fellow-ſervants to ſtand or fall by the Sentence of our common Maſter, (who knows how to have Compaſſion on the Ignorant, and them who are out of the Way) I ſubmit the Rectitude and Utility of this new Office, *&c.* to the free and candid Animadverſions of its Readers of every Denomination, for whoſe Scrutiny and Service it is intended, in full Perſuaſion that " whatſoever is not

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of Faith is Sin." Rom. xiv. 23. As, on the other Hand, " to him who " knoweth (or thinks that he knows) " to do good, and does it not, to him " it is Sin." James iv. 17.

What the learned and worthy Authors of the free and candid Diſquiſitions, &c. have ſaid in Behalf of a general Review, I would preſume, nearly in their Words, to ſay in Behalf of this Eſſay, conſidered as a Form or Model only, by which to illuſtrate the Uſe and Adminiſtration of the chriſtian Rite of Baptiſm. " This Treatiſe I leave to ſtand or fall as juſt Reaſons ſhall determine. If it has not Truth to

ſupport,

ſupport, and Charity to recommend it, I wiſh it no Succeſs, nor can expect it will receive any Approbation from the Public. But if it ſtands upon Reaſon, and is managed with Decency, Sobriety, and Truth, I cannot be ſo little concerned for its Succeſs, as not to wiſh it the greateſt, nor for its Treatment in the World, as not to deſire it may be a civil and candid one; which yet the Prejudices of Men, numerous and prevailing as they are, give me but little Reaſon to promiſe myſelf. And provided I meet with fewer of the bad Effects of them than thoſe have done who have gone before me in the ſame difficult Work of Reformation,

mation, I ſhall think myſelf not unfavourably dealt with.

Whatever may be the Conſequence, the preſent Senſe of my Duty prompts me to declare myſelf accountable for the whole Contents of this new Office of Baptiſm, &c. as for the Cauſes alſo of its Publication." Theſe the attentive Reader may partly collect from what the learned and pious Authors of Diſquiſitions relating to the Church of *England*, have ſaid in their free and candid Treatiſe, Pages 129, 130.

'As to the Office of Infant-
'Baptiſm, we have only this to re-
'mark, that many Things in it are
'of

'of very obſcure Meaning and doubt-
'ful Interpretation, which it is not
'eaſy either to explain ſatisfactorily to
'Men of common Underſtanding, or
'defend with Succeſs againſt Men of
'ſubtile and ſhrewd Reaſoning.

'And as to the Frame and Deſign
'of it, the Office in the Judgement,
'of many, ſeems much better adapted
'throughout to the State of Adults
'than to that of Infants, which we
'believe any ſenſible and unprejudi-
'ced Man will, upon an attentive Sur-
'vey, be eaſily convinced of.

'Whether, or how far it will be
'prudent to attempt, or feaſible to
'effect

'effect a juſt Alteration in this Office,
'and reduce it to a proper Standard, is
'not for us to ſay, and is left to bet-
'ter Judges to conſider; but we have
'ſeen a *Specimen* to this Purpoſe hand-
'ed about among Friends, which ſeem-
'ed, in a very natural and eaſy Man-
'ner, to remove all Difficulties, yet
'ſtill retaining the Subſtance of the
'preſent, and proceeding moſtly upon
'the Plan of it. We had it lately at
'our Option to inſert that Specimen
'in this Work, but choſe for ſome
'Reaſons to decline the friendly Of-
'fer.

'If indeed it ſhould be found by
'Degrees, that particular Inquiry

'ſhould

'ſhould be made after it, by honeſt
'and worthy Perſons, our Advice to
'the Proprietor was, and is ſtill, that
'he would be pleaſed to conſider of
'a proper Method of communicating
'to ſome few of the principal Mem-
'bers of the Convocation, ſubmitting
'it wholly and freely to their Judg-
'ment, and leaving them to make
'what Uſe of it they ſhall think
'proper.'*

If

* "I remember (ſays one of our Correſpondents) that when, ſeveral Years ago, I had ſome Converſation with the learned Dr. *Waterland*, upon the Subject of the *Baptiſmal Office*, he freely owned to me, that he ſuppoſed the Compilers, in the drawing up of this Office, had a View to Adults, as well as to Infants: And I have obſerved ſince, that our Reformers,

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If the Contents of this Quotation are not thought a ſufficient Reaſon, or rejected as an impertinent Apology for this Publication, the Reader may in one of the Rubries of their firſt Liturgy, ſpeak of *grown Children* being brought to be baptized, as a Thing uſual, and intended by the Church: And, in their Book, entitled, Reformatio *legum eccleſiaſticarum*, Tit. de *divinis officiis*, c. 9. give particular Directions for preparing Children for Baptiſm, which may, in ſome Meaſure, corroborate the Obſervation which that learned Perſon made to me: To which we may add, that, long before our Reformation, the Council of *Wincheſter*, in the eleventh Century, ordered that Baptiſm ſhould be adminiſtered only at *Eaſter* and *Whitſuntide*, unleſs the Perſon's Life was in imminent Danger: On which Mr. *Collier*, in his Ch. Hiſt. Vol. I. page 249, makes this Remark, "That it is probable, if the Acts of the Council were extant, we ſhould find, that none but *adult Perſons* are comprehended under the Meaning of this Canon, *&c.*

may expect more and greater Reaſons, ſuch as the Author is ready and willing to produce, for the Satisfaction of any honeſt and worthy Perſon, who may call for them with Meekneſs and Fear, *i. e.* with a ſober and candid Spirit, ſuch as the Dignity of the Subject demands, and the Importance of the Inquiry dictates. *Witneſs my Hand,*

TAUNTON,
Aug. 1. 1759.

RICHARD HARRISON.

NEW

OFFICE of BAPTISM,

FORMED BY THE

Canon of the NEW TESTAMENT.

Proper Sentences.

" GOOD and upright is the Lord: " therefore will he teach Sinners " in the Way. The Meek will " he guide in judgment: the " Meek will he teach his Way." Pſ. xxv. 8, 9.

" Whoſoever ſhall be aſhamed of me, and " of my words (ſays Chriſt the Lord) of " him ſhall the Son of Man be aſhamed, " when he ſhall come in his own and his " Father's Glory, and in that of the Holy " Angels." Luke, ix. 26.

Let us pray,

O Lord, our heavenly Father, the almighty and everliving God, who, from thy heavenly Throne, continually beholdeſt all the Dwellers upon Earth; look down, we beſeech thee, in great Condeſcenſion and Favour, from the Habitation of thy Holineſs and Glory, upon thy People who now preſent ourſelves before God in Obedience to thy holy Word; to call upon thy great Name, and to pay our Homage to thy ſacred Majeſty; to offer up our common Supplications and Thankſgivings to the Throne of thy Grace and Mercy, for the Pardon of our Sins, for the Supply of our various Wants, and for the encreaſe and eſtabliſhment of our Virtues and Piety; to receive

receive the Inſtructions of thy holy Word, that are able to make us wiſe to Salvation, and to perform with Reverence and grateful Devotion thoſe inſtrumental Duties of Religion which thy Son Jeſus Chriſt has preſcribed for the perpetual Uſe, Improvement, and Happineſs of his Diſciples and Followers.

Be merciful, O Father, to our paſt Unrighteouſneſs, and, in the Multitude of thy tender Mercies, forgive all our Sins; that no preſumptuous Acts or Habits of Iniquity may have Dominion over us, to interrupt and ſpoil our Devotions, or rob us of the Improvement, and Pleaſure, of thy acceptable Worſhippers.

"When we contemplate the Heavens, the "Work of thy Fingers, the Moon and the "Stars, which thou haſt ordained, What is "Man, O Lord, that thou art mindful of "him," or the degenerate Sons of Men, that we ſhould attempt the Praiſes of the Moſt

High, who art worſhipped by Angels, and in whoſe Sight the Heavens themſelves are not clean. "But, though Heaven is God's "Throne, and the Earth his Footſtool, the "Lord is nigh unto all who call upon him "in Sincerity; he will fulfill the Deſires of "them who fear him; he alſo will hear the "Cry" of the Penitent, and "will ſave them."

With warm and fervent Gratitude, we give Thanks to the God and Father of our Lord Jeſus Chriſt, who art reconciling the World unto thyſelf, not imputing to Men their forſaken Sins; in whoſe Name we are indulged with free Acceſs to the Throne of Grace and Mercy, in full Aſſurance that "God, who ſpared not his own beloved "Son, but freely gave him for us all, will, "with him, alſo give us all Things."

May this rich and glorious Privilege, which we thy guilty Creatures enjoy, of addreſſing our reconciled Father, in the Name of thy Son Jeſus Chriſt, be neglect-

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ed by none of thy Servants, nor prove in vain for Want of thoſe pious and good Diſpoſitions with which it becomes us to bow down ourſelves before the Lord our Maker: that all our future Devotions, both publick and private, may be performed ſo as to be acceptable in thy Sight, and help us on continually in our Way and Meetneſs for the Employments, and Felicity, of our Father's Kingdom in Heaven.

O holy and omniſcient God, to whom all Hearts are open, all Deſires known, and from whom no Secrets are hid; may we thy Servants be effectually preſerved from all Indifference and Formality in Religion, and, more eſpecially from the Inſolence and fatal Preſumptions of Hypocriſy, having our Minds duly poſſeſſed with a Senſe of the infinite Majeſty and Goodneſs of the God we worſhip, and the great Importance of theſe our religious Aſſemblies.

With Faith and Sincerity may we now make our Addreſſes to a Being of infinite Wiſdom and almighty Power, the Former and Judge of our Hearts, who cannot be deceived, and will not be mocked, and to whom the Pretences of Hypocrites are Abomination.

Evermore may we eſteem it our chief Privilege and Felicity to hold Communion with our heavenly Father, and almighty Friend; and experiencing the growing Improvement and Conſolations of devout Worſhippers, may we perſiſt in the Performance of every known Duty of chriſtian Piety to the End of our Lives, and, in Oppoſition to every Difficulty or Temptation that can aſſault us, for Chriſt's Sake, and the Teſtimony and Hope of a good Conſcience; being "ſtedfaſt, immoveable, "and always abounding in the Work of "the Lord, knowing that our Labour ſhall "not be in vain in the Lord."

To

To thee, the great Object of Religion, and bountiful Rewarder of all who diligently ſeek thee, we particularly recommend the pious Diſpoſition of thy Servant, who, at this Time, preſents himſelf voluntarily before God in this chriſtian Aſſembly, to perform the Duty, and to receive the Privileges of Baptiſm, according to the Inſtitution, and in Obedience to the Command of thy Son Jeſus Chriſt our Lord. Proſper, we beſeech thee, (with the Bleſſing that always attends the Upright) the Word of Exhortation which may now be propounded, agreeable to the ſacred Scripture, that it may be effectual to eſtabliſh the Faith, Penitence, and good Reſolutions of thy Servant; and to aſſiſt him in the Exerciſe of every Grace requiſite for making and performing this ſacred Vow of the chriſtian Religion, and perſiſting to verify his chriſtian Profeſſion by adorning it with "a Converſation becoming the Goſ-" pel;" may he find it the "Power of God

" to his eternal Salvation, and not the Sa-
" vour of Death, or Occaſion of his ſorer
" Condemnation."

May it be the growing Improvement and Satisfaction of all Believers, to walk in every Ordinance and Command of our Lord blameleſs, according to their Ability and reſpective Conviction of their Duty and beſt Intereſt: Hereby may we " approve
" ourſelves Fellow Citizens of the Saints, and
" the Houſhold of God, who are built upon
" the Foundation of the Apoſtles and Pro-
" phets, Jeſus Chriſt himſelf being the chief
" Corner-ſtone; in whom all the Building,
" fitly framed together, groweth unto an
" holy Temple in the Lord; till finally we
" ſhall all come in Unity of Spirit, by the
" Bond of Peace, and in Righteouſneſs of
" Life, to the general Aſſembly and Church
" of the Firſt-born, whoſe Names are writ-
" ten in Heaven; to an innumerable Com-
" pany of Angels, and of the Spirits of
" juſt Men, made perfect, to Jeſus the
" Media-

" Mediator of the new Covenant, and to God
" himſelf, the Father and Judge of all; in
" whoſe preſence is Fulneſs of Joy, and at
" whoſe Right-hand are Pleaſures for ever
" more;" all which we humbly aſk of thee for thy Mercies Sake, O God, in Jeſus Chriſt our Lord, in whoſe Words, we are encouraged to pray: Our Father, &c.

LESSONS

Proper PSALMS and LESSONS.

II. Pſa. xxvi. Pſ. cxviii from the 21 verſe to the End. I. Pet. iii. ver. 8, to the End. Acts viii. Chapter throughout.

SECT. I.

Exhortation to the Perſon to be baptized.

IN preſenting yourſelf before God, and theſe Witneſſes and Members of his Church, to be baptized in the Name of his Son Jeſus Chriſt, and into the holy Profeſſion of his Goſpel, we preſume in Charity, and have good Cauſe to believe, you are determined, by the clear and ſtrong Senſe of your Duty, and with ſuch Views and Diſpoſitions as your own Conſcience approves;

approves; ſuch as are acceptable to God, and, through his Bleſſing upon your faithful Circumſpection and Diligence in the Chriſtian Calling, will terminate in the beſt Improvement, and Happineſs of your Soul.

You know, and are ſeriouſly to remember on this Occaſion, that whatever Profeſſion of Religion you make, but eſpecially in uſing that ſacred Rite, which, for this Purpoſe, the Wiſdom of the Chriſtian Lawgiver has appointed, you will incur the Guilt of prophaning it, and become chargeable with doing, what muſt needs be diſpleaſing, and highly offenſive to the all-wiſe and holy Being, who cannot be deceived, and will not be mocked; if herein you are determined, by any Regard to your Worldly Intereſt, or Reputation, more than by your reverent Affection to the Mind and Will of God, made known to us by his Son Jeſus Chriſt our Lord, or without your earneſt Deſire, and Reſolution, of obtaining the Benefits, and Bleſſings, of your Chriſtian

Chriſtian Profeſſion, by adorning it with a Temper and Behaviour becoming the Goſpel.

What therefore we propound to your previous Conſideration, before we adminiſter to you the Rite of Baptiſm, is charitably meant to aſſiſt your Recollection, and eſtabliſh your Judgment of the Authority, and Deſign, of this divine Inſtitution, and to declare the Qualifications, and Benefits, of its wiſe and worthy Obſervers; that, finding yourſelf poſſeſſed of theſe Scripture-qualifications, you may be warrantably encouraged to expect from it, all the great Privileges, and Improvements, that are in the Word of God, annexed to the preſent, and continued Integrity, of your Chriſtian Profeſſion, and Character.

SECT. II.

The Ground, and Authority, of Chriſt's Inſtitution of Baptiſm.

THE God and Father of our Lord Jeſus Chriſt, having "looſed the Bands "of Death, and raiſed him up on the third "Day, (according to the Prediction of "the Spirit of Holineſs) whereby he was de-"clared the Son of God, with Power." Jeſus came, and ſpake to his Diſciples, ſaying, All Power is given unto me in Heaven and in Earth: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. Matth. xxviii. 18, 19.

So that the Authority enforcing this Ordinance of Baptiſm, is no other, than that of the one-only-ſupreme, ſelf-exiſtent, and eternal

eternal God, given to his Son Jeſus Chriſt, and deputed by him to his choſen Apoſtles. For He who receiveth you (ſays Chriſt) receiveth me; and he who receiveth me, receiveth him who ſent me. Matth. x. 40.

For the better Comprehenſion of the Signification, and Uſe, of the Commiſſion of our Lord to his Apoſtles, expreſly grounded (as you ſee) on that univerſal Power (or Authority) the Son of God affirms himſelf to have received from the Father immediately upon his Reſurrection, two Things are previouſly to be conſidered, *viz.* What we are taught to underſtand in general, by being baptized into the Name of a Perſon; and what in particular, by Baptiſm into the Name of the Father, and of the Son, and of the Holy Ghoſt?

SECT.

SECT. III.

What the Scriptures in general teach us to underſtand by Baptiſm into the Name of a Perſon?

BY being baptized into the Name of a Perſon, what leſs can be meant or underſtood, than that the Perſon ſo baptized has been inſtructed in the Doctrine, and owns the Authority, of ſome Teacher and Publiſher of Religion, whoſe Diſciple, and the Follower of whoſe Doctrine, the baptized Perſon thereby ſolemnly profeſſeth himſelf to be? (See Dr. Clark's Sermons on Baptiſm, Vol. 4. Oct.) This important Signification, and Uſe of Baptiſm, appears in the Caſe of all who by the Preaching of John Baptiſt were prevailed upon to avow their Duty and Reſolution to repent and

and amend their Lives, through a firm Belief of the Promiſe given them of the Meſſiah then ſpeedily to appear, who, convinced of the Truth of John's Aſſertion, (that for this Cauſe, and to this End, God had ſent him to baptize with Water) were accordingly baptized (as it is written) into John's Baptiſm, Acts xix. 3. And were called the Diſciples of John, Matth. ix. 14.

In like Manner, and for the ſame manifeſt Reaſon, they who afterwards were converted to the Belief and Profeſſion of Chriſtianity by the Preaching and Miracles of Jeſus and his Apoſtles, were baptized into the Name of the Father, and of the Son, and of the Holy Ghoſt. By this Action, they declared the ſolemn Profeſſion they were required to make, of their believing the whole Doctrine, and of their Duty and Reſolution to obey all the Precepts of that Religion which God, the Father Almighty, had revealed and taught by his Son Jeſus Chriſt, and confirmed by the miraculous

miraculous Teſtimony and Demonſtrations of the Holy Ghoſt, which being the very Thing as (briefly, and in other Words) profeſſing themſelves Chriſtians, or Diſciples of Chriſt; they are elſewhere ſpoken of (in a general and leſs diſtinct Manner of Expreſſion) as having "been bap-"tized in the Name of the Lord Jeſus," Acts viii. 16. or "in the Name of Jeſus "Chriſt, for the Remiſſion of Sins," Acts ii. 38.

St. *Paul*'s Declaration to the Church in *Galatia* gives this View of the Nature and Deſign of Baptiſm, Gal. iii. 27. "For "as many of you as have been baptized "into Chriſt have put on Chriſt;" wherein is evidently expreſſed the Manner of their Profeſſion, and that they had avowed themſelves Diſciples of Chriſt, by being baptized in his Name.

Theſe Conſiderations we truſt have made the true Import and Signification of being baptized into the Name of a Perſon, both obvious and uſeful to your Underſtanding; as more particularly, what the Nature and Duty of that holy Profeſſion is, you are this Day about to make, and which the Wiſdom of the Chriſtian Lawgiver commands all the Believers of his Goſpel to take upon themſelves more ſolemnly, by this ſignificant and divine Rite.

SECT.

SECT. IV.

What we are to underſtand by Baptiſm into the Name of the Father, Son, and Holy Ghoſt.

BY your Baptiſm into the Name of the Father, you declare yourſelf the Creature and Subject of the one ſelf-exiſtent, eternal, and moſt high God, the Father, and ſupreme Head of all the Families in Heaven and in Earth; to whom the utmoſt Affection and Obedience of his rational Offspring are naturally and indiſpenſably due.

Whom Chriſtians more particularly confeſs by this Act and Duty of our Religion to be the God and Father of our Lord Jeſus Chriſt; being commanded by him to

conſecrate Themſelves (as Chriſt himſelf alſo did by his perſonal Baptiſm) to the reaſonable and moſt honourable Service of the one abſolute Creator and Lord of the Univerſe, by their voluntary and ſolemn Baptiſm into the moſt venerable Name " of " his Father and our Father, of his God " and our God." John xx. 17.

To be baptized into the Name of the Son, ſuppoſes your previous Conviction, and that, by this holy Rite, you ſolemnly expreſs your Belief, that Chriſt does verily poſſeſs all the great Characters, and will hereafter fully execute every important Office aſcrib'd to him in the Scriptures of Truth.

Particularly, that with your Mind ſeriouſly engaged in this Solemnity of his own Inſtitution, you acknowledge the Relation ſubſiſting between you and him, in any of theſe important Characters you find to be in the New Teſtament aſcribed to him; viz.

That

That he is your Saviour and Lord, your Mediator and Lawgiver, the only authoritative Revealer of the Will of God to you in the preſent Time, and ordained by the Wiſdom of his heavenly Father to be your righteous Judge and Rewarder at the laſt Day.

By this Vow of your Baptiſm, you bind yourſelf to be his Diſciple and Follower, who are to receive from him the Doctrine of true Religion; to look upon him as the Way, the Truth, and the Life; to adhere ſtedfaſtly to what he has taught, and to practiſe carefully whatever he has commanded you in his Goſpel.

Finally, to be baptized into the Name of the Holy Ghoſt, manifeſtly ſuppoſeth your Belief, and demands of the Perſon ſo baptized his ſolemn Acknowledgment of the Exiſtence of this holy Spirit of God, and of the ſeveral important Offices you can find plainly aſcribed to the Holy Ghoſt

in the ſacred Record of infallible Truth, viz.

That this divine Spirit of Grace and Truth was inſpired miraculouſly and immediately into the Minds of the holy Prophets and Apoſtles, for the ſufficient Inſtruction and perpetual Benefit of all Chriſtians, to the End of the World. And by Baptiſm in his Name, you enter yourſelf into a more ſolemn Engagement; That you will duly conſult and follow the Inſtructions of this Holy Spirit, as they are now tendered and laid before you in the New Teſtament of Jeſus Chriſt, ſo far as you are, or ſhall be capable to underſtand and obey this his written Goſpel, by your conſtant, religious Uſe of the beſt Means wherewith the good Providence of Heaven may ſupply you for this moſt deſirable and ſalutary Purpoſe.

Theſe ſeveral Obligations and Duties every Believer of the Chriſtian Doctrine is required

required to inforce upon his Mind more effectually, and with deeper Solemnity, by the Vow of his Chriſtian Baptiſm into the Name of the Father, and of the Son, and of the Holy Ghoſt.

SECT. V.

The moral Uſe and Influence of Baptiſm.

VIEWED in this Light, it muſt needs appear to your Underſtanding and Conſcience, that your Profeſſion of the Name of Chriſt, and being baptized into his Religion, is nothing, nay, worſe than nothing, without being ſolicitous to know what his Doctrine truly is, and careful to obey thoſe excellent Laws which the Son of God has both preſcribed and exemplified to us.

Wherefore let no Man vainly imagine that his Title to the Bleſſings promiſed in the Goſpel depends upon his bearing the Name of a Chriſtian, without his being in-

influenced by his voluntary Engagements in Baptiſm, and frequent Recollections of them, to be in Reality what his holy Character and Profeſſion denote, viz. a Practiſer of univerſal Righteouſneſs, Meekneſs, and Charity.

This is the great Influence and End of the whole Goſpel, which, in all its ſeveral Parts, claims the Character of a Doctrine according to Godlineſs.

And as "Faith without Works is dead, ſo "Baptiſm without the Anſwer of a good "Conſcience" is affirmed by the Apoſtle *Peter* to be "no more than the waſhing away "of the Filth of the Fleſh." 1 Pet. iii. 21.

Certainly whoever is baptized into the Name of Chriſt, and the holy Profeſſion of his Goſpel, muſt conform himſelf to the expreſs Laws and Example of his avowed Lord and Maſter, otherwiſe his Baptiſm is vain, and his Profeſſion no better

ter than a ſolemn Trifle and odious Hypocriſy.

He who is baptized muſt put off, concerning his former Converſation, the old Man (in whatever Reſpect it has been faulty or wicked) and be renewed in the Spirit of his Mind; and his more immediate Character and Duty is, to put on and continue to ſhine in the habitual Ornaments of the new Man, which, after the Image of God, is created in Righteouſneſs and true Holineſs.

SECT.

SECT. VI.

Qualifications demanded in Scripture of all Perſons to whom Chriſtian Baptiſm may be lawfully, and ought in juſtice, to be adminiſtered.

THE Qualifications declared by Chriſt and his Apoſtles, as previouſly neceſſary and ſufficient for the due and profitable Performance of this Chriſtian Duty, are Faith and Repentance; both which (we believe on good Grounds) you happily experience on this Occaſion, with clear Evidence and Satisfaction.

Our Lord's Commiſſion to his Apoſtles was to *teach* the People of all Nations, whom he ſent them to baptize, concluding with

with this ſolemn Injunction, "teaching them "to obſerve all Things whatſoever I have "commanded you," and enforcing his Precept with this Sentence of Encouragement, and unſpeakable Terror to thoſe reſpectively who on good Principles ſhould obey, or from bad Motives reject, the divine Teſtimony and Miniſtry of his Apoſtles.

"He who believeth and is baptized ſhall "be ſaved; but he who believeth not ſhall "be damned. Matth. xxviii. 19, 20. Mark, "xvi. 16.

Wherein is plainly implied, that Chriſtians muſt be taught, in order to their Conviction, and convinced in order to their Baptiſm; and that the expreſs Mind and Will of Chriſt himſelf is, that none ſhould be eſteemed or treated as fit Subjects of his Baptiſm, who, at the ſame Time, were incapable of Chriſtian Inſtruction.

More-

Moreover, from the Authority of theſe Declarations, you are to be reminded above all things, that the holy Faith you are about to profeſs, by the ſolemn Rite of your Chriſtian Baptiſm, muſt not only enlighten your Underſtanding, but warm your Affections, ſo as to influence your Temper and practice of Holineſs, before it can have any Efficacy towards commending you to God, or to purify and ſave your Soul.

A ſpeculative Faith, producing no practical Influence, is dead, nor can it entitle you to the Character and Recompence of a worthy Chriſtian, but, as you cultivate it, and ſuffer this good Root to animate and bring forth the proper Effects of Repentance and Reformation in your heavenly Temper, and god-like Conduct. Even thoſe heinous Sinners, who had imbrued their Hands in the innocent Blood of Jeſus, when convinced, and pricked at their Hearts, and crying out to *Peter*, and the reſt of the Apoſtles,

Apoſtles, " Men and Brethren what ſhall " we do to be ſaved ?" were, on this their earneſt Requeſt, exhorted to *repent* and be baptized ; " then they, who gladly received " this Word of Exhortation, were baptized ; " and the ſame Day were added unto them " three thouſand ſouls who were ſaved," viz. by their Faith, Baptiſm, and Repentance. Acts ii. from 37 to 42.

To the ſame Effect are the Words of *Ananias* to *Saul*, whoſe Mind had been ſtained with the barbarous Sin of Perſecution ; " And now why tarrieſt thou ? ariſe " and be baptized, and waſh away thy Sins, " calling on the Name of the Lord." Acts xxii. 16.

By theſe Expreſſions this Meſſenger of God never deſign'd, or can be rationally underſtood to mean, that the Action of putting *Saul*'s Body under the Water would be of itſelf ſufficient to waſh away the Guilt with which his Mind had been defiled, and

and was chargeable. But his former Sins, how great or many ſoever, would yet be all waſhed away in the Water of Baptiſm, ſo far only as this Ordinance of Chriſt became an effectual Means of awakening his Repentance, and was accompanied with that hearty Reformation, to which is expreſly annexed in holy Scripture, the Promiſe and Hope of God's Pardon: A Qualification! always neceſſary and requiſite to render this Goſpel-inſtitution, to every true Penitent, the Baptiſm of Repentance and Remiſſion of his Sins in the Name, or by the Authority of the Lord Jeſus."

Finally, when the Treaſurer of the Queen of the *Ethiopians*, being firſt convinced of the Authority of Jeſus Chriſt, and the conſequent Obligation of all his Inſtitutions, had expreſſed his Deſire to receive Chriſtian Baptiſm at the Hands of *Philip*, this Miniſter of Chriſt defers his Requeſt, as what could not be fitly or lawfully granted before he had a ſatisfactory Anſwer to this important Demand; "If thou believeſt with

" with all thy Heart, thou mayeſt?" Acts viii. 37.

Now, the Heart of Man expreſſeth the Seat of his Affections; and, as the Picture or Shadow of a Man is not the Man himſelf, nor a dead Corpſe the Perſon whoſe Body only it has been; ſo likewiſe your hearty Belief that Jeſus Chriſt is the Son of God, is not your bare Aſſent to the Authority of his Goſpel, or verbal Confeſſion of it only, but ſuch a warm and ſtrong Conviction of the Underſtanding as ſuitably determines the Will, and thereby governs a Man's Temper and Actions, ſhewing forth itſelf, in all the Correſpondent Fruits of true Piety and Virtue, ſo as to cauſe you to ſhine in the habitual and ſubſtantial Ornaments of the chriſtian Temper, that are *through Jeſus Chriſt to the Praiſe and Glory of God.* You are therefore required not only to believe and profeſs, but moreover to obey the Authority of the Son of God, *by walking in all the Ordinances*

and

and Commands of your Lord blameleſs, and by maintaining "a Converſation becoming "the Goſpel," before you can receive the Bleſſings and Benefits of this evangelical Inſtitution.

SECT. VII.

The Juſtification of the Miniſter of Baptiſm.

UPON the whole, being ſatisfied that upon Inquiry, and in your Conſcience, you verily believe that Jeſus Chriſt is the Son of God, and his Goſpel is conſequently the Will of your heavenly Father revealed by him: That, in Reverence to the Authority of his Inſtitution, you now offer yourſelf to be baptized, acknowledging *him* for your Lord and Lawgiver in Matters of Religion, reſolved, with the divine Concurrence, that is promiſed, and always given, to the Upright, to conform your Temper and Life to the excellent Precepts and Pattern of Chriſt: That you truly believe and rejoice in Hope of obtaining the chriſtian Promiſes; and now receive the

the Baptiſm expreſly appointed "for Re-
"pentance and Remiſſion of Sins," with deep Humility, and Shame for your paſt Follies and Crimes; and with your deliberate and chearful Purpoſe, to watch and pray that you enter not into Temptation; I am warranted, by the Direction of God's own Word, to eſteem you a true Chriſtian, as this Day you ſolemnly declare yourſelf to be, with Underſtanding, Knowledge, and Choice, and, by the holy Rite and Vow of your chriſtian Baptiſm, which, at your Requeſt, I now chearfully proceed to adminiſter.

SECT. VIII.

The Vow of the Perſon to be baptized.

" THE Word of Faith which we " preach is this," (ſays the Apoſtle St. Paul) Rom. x. 9, 10, 11.

" That, if thou ſhalt confeſs with thy " Mouth the Lord Jeſus, and ſhalt believe " in thy Heart that God has raiſed him from " the dead, thou ſhalt be ſaved.

" For with the Heart Man believeth " unto Righteouſneſs, and with the Mouth " Confeſſion is made unto Salvation."

For the Scripture ſaith, " Whoſoever " believeth on him ſhall not be aſhamed."

N. N.

N. N. *Standing, or on his Knees, anſwers in the Affirmative the following Interrogatories.*

Miniſter.

Will you declare, in the Church and Preſence of God, who cannot be deceived, and will not be mocked, That you believe with all your Heart, that Jeſus Chriſt is the Son of God?

N. N. I believe with all my Heart that Jeſus Chriſt is the Son of God.

Miniſter.

Is it your affectionate Reverence for the Authority and Inſtitution of Jeſus Chriſt that induces you, at this Time, to offer yourſelf to be baptized into the Profeſſion of his holy Name and Religion?

N. N. Yes.

Miniſter.

Are you reſolved to renounce every known and preſumptuous Sin; to obey the Precepts, and follow the Example of your Lord and Saviour Jeſus Chriſt, and, in humble Dependance on God, to adorn the Profeſſion of Chriſtianity you this Day put on, by maintaining, to the End of your Life, "a Converſation becoming the Goſ-"pel?"

N. N. Yes.

In conſequence of this voluntary, public, and ſolemn Profeſſion of your chriſtian Faith, Penitence, and holy Reſolutions, it is become my Duty to put your Body under Water, and to raiſe it again, in Token of your declared "Faith in the Burial and "Reſurrection of Jeſus Chriſt, and of your "Duty and Determination, as his profeſſed "Diſciple, to die unto Sin, and to walk "in Newneſs of Life."

SECT.

SECT. IX.

Hymn before the Adminiſtration of Baptiſm, collected from the Verſion of Pſalms by Dr. Watts.

I.

THOU art my Portion, O my God,
Soon as I know thy Way,
My Heart makes Haſte t'obey thy Word,
And ſuffers no Delay.

II.

My Heart was faſhioned by thy Hand,
My Service is thy Due;
O may thy Servant underſtand,
The Duty he muſt do.

III.

If God to me his Statutes ſhew,
And heavenly Truth impart,
His Work for ever I'll purſue,
His Law ſhall Rule my Heart.

IV.

I chuſe the Path of heavenly Truth,
And glory in my Choice,
Not all the Riches of the Earth,
Could make me ſo rejoice.

V.

The Teſtimonies of thy Grace
I ſet before my Eyes,
Thence I derive my daily Strength,
And there my Comfort lies.

VI.

Thou haſt inclin'd this Heart of mine,
Thy Statutes to fulfil;
And thus, till mortal Life ſhall end,
Will I perform thy Will.

SECT.

SECT. X.

The Prayer before Baptiſm.

O Eternal, immortal, and inviſible Jehovah, whoſe Majeſty no Thought can comprehend, and whoſe Glory no Eye can behold; from everlaſting to everlaſting thou art God, who haſt an unalienable Right, and an abſolute Dominion over all thy Creatures.

We praiſe thee, O God, we acknowledge thee to be the Lord; of whom we and all Things are, as our Creator; through whom we and all Things continue, as our Preſerver; to whom all that we are is to be aſcribed; and whatever we can do conformable to thy Will, and in Obedience to thy holy Commands, is our reaſonable Duty,

Duty, and will be our unſpeakable and everlaſting Gain.

The Service of thee, our God, is perfect Freedom, thy Precepts guard us from Deſtruction, and all thy Laws are no leſs the Means of our Perfection, than the Proof of our Obedience.

To thee, the gracious Father of the Spirits of all Fleſh, we return our moſt humble and hearty Thanks for the Dignity and Excellence of our heaven-born Minds, which were made in the Similitude of God, but a little lower than the Angels, and are deſigned for the Perfection of Intelligence, and the Bleſſedneſs of Immortality.

Our Souls magnify the Lord, and our Spirits rejoice in God our Saviour, by whoſe Wiſdom, Power, and Goodneſs, we are made capable of the large Improvements, the virtuous Pleaſures, and the glorious Proſpects of Religion, being ſent into the preſent

preſent World as Probationers for Glory, Honour, and Immortality, that " by doing " Juſtice, by loving Mercy, and by walk- " ing humbly before thee, our God," we may keep our Conſciences void of Offence, and be trained up for " the glorious " Fellowſhip of Angels, and of the Spi- " rits of juſt Men made perfect."

With Hearts warm with Gratitude, we, thy reaſonable Creatures, acknowledge the indiſpenſable Obligations of Religion : " The Lord is our Judge, " the Lord is our Lawgiver, the Lord " is our King, who has created Man " for his Glory, and formed us for him- " ſelf ; and that we ſhould ſhew forth his " Praiſe."

We magnify and adore thee, O thou greateſt and beſt of Beings, who art poſſeſſed of all poſſible Perfection ; and deſire, with all due Veneration and Gratitude, to conſecrate ourſelves to the Service of God, our

our heavenly Father, who art able, and ever diſpoſed to communicate the Effects of thy rich Goodneſs to us thy Creatures; and to aſſiſt, and reward, all our pious and faithful Endeavours, to live to the Honour of thy great Name, by doing Good to our Fellow-creatures, as we have Opportunity and Ability; and by advancing continually the Integrity, Improvement, and Happineſs, of our precious and immortal Souls.

For all thy fatherly Regards to our ſpiritual and eternal Intereſts, we moſt ſincerely praiſe thee, rejoicing in the various and rich Proviſions of thy Grace, to influence the Reformation, Purity, and Happineſs, of our rational and immortal Spirits.

We adore, with Thankſgivings, thy Long-Suffering, and tender Mercies, to the ſuperſtitious Jews, and idolatrous Gentiles, who, when they had departed from thy Ways, to their own evil Inventions, didſt not then forſake thy degenerate Creatures,

but

but waſt pleaſed to appoint a new Diſpenſation of Wiſdom and Grace, to recover them " from Darkneſs to Light, and from " the Power of Satan unto God, that they " might obtain Remiſſion of Sins, and " Inheritance among them who are ſancti-" fied through Faith in Jeſus Chriſt.

" Who, for us Men, and our Salvation, " came down from Heaven that he might " bring Life and Immorality to Light;" to inſtruct us in his heavenly Doctrine; to aſſiſt us with his holy Inſtitutions; to command us by the Authority of his excellent Precepts; to engage our Imitation of his moſt beneficent and amiable Example, and to animate our effectual Purſuit of Glory, Honour, and Immortality, by the exceeding great and precious Promiſes of his Goſpel.

We rejoice in thy good Providence, and triumph in thy Grace, O heavenly Father, " who haſt called us to Glory and Virtue,"

by

by the Knowledge and Profeſſion of this excellent and divine Goſpel, which ſupplies us with the beſt Means of Religion; and tenders to the Faith and Acceptance of all its Profeſſors, the nobleſt Hope and Aſſurance of Salvation and eternal Life, upon the reaſonable and gracious Terms of the chriſtian Covenant, ratified by the precious Blood, and well-atteſted Reſurrection, of the moſt beloved Son of God, our once crucified, but now riſen and exalted Redeemer, who lives and reigns at thy Right-hand, and is able to ſave for ever all thoſe who come unto God through him.

May the Grace of our Lord Jeſus Chriſt, and the Love of God, that paſſeth all Underſtanding, effectually determine all thy People here preſent, to attend duly to the abundant Evidence we have of the Truth, and Excellence, of this laſt and beſt Diſpenſation of thy Will to Mankind; that we may believe it heartily, obey it ſincerely, and ſhew forth the proper Fruits thereof, by a truly

truly chriſtian Temper, and in the perſevering Courſe of our Lives.

May we all find the higheſt Improvement and Satisfaction, " by walking in all " the Ordinances and Commands of our " Lord blameleſs," till, under the Protection, and by the gracious Concurrence of our heavenly Father, we ſhall obtain the " End of our Faith and patient Continuance " in well-doing, even the Salvation of our " Souls."

Father of Mercies, who art nigh unto all who call upon thee in Sincerity, and whoſe Aſſiſtance and Favour always attend the Upright.

Accept, we beſeech thee, the pious Diſpoſition with which thy Servant is now devoting himſelf to the ſerious Profeſſion of Chriſtianity, and Obſervance of its Laws, in the Way which thou, O God, haſt preſcribed by the Inſtitution of Chriſt, our great Lord and Maſter; who with Reverence

rence and affectionate Submiſſion to his Authority, is about to be baptized in Water, in Token of his cordial "Faith in the "Burial and Reſurrection of Jeſus Chriſt," and to expreſs his Duty and Reſolution (as his Diſciple) "to die unto Sin, and to "walk in Newneſs of Life."

O holy and omniſcient God, the Former and Judge of our Hearts, who "haſt "pleaſure in Uprightneſs, and loveſt "Truth in the inward Parts;" to thy moſt holy and unerring Inſpection, this thy Servant does now ſolemnly appeal for the Sincerity of his Faith, Penitence, and pious Reſolution. May the Grace of our Lord Jeſus Chriſt, and the Love of God the Father, be with him, according to his preſent Integrity, and future Stedfaſtneſs in that holy Profeſſion of the chriſtian Religion thy Servant this Day voluntarily takes upon himſelf, by the Sanction and Vow of his Baptiſm: And ſo proſper, we beſeech thee, this his pious Undertaking, and his

ſerious

ſerious Recollections of it from Time to Time, that, by its laſting Impreſſions, it may be happily effectual, through thy Bleſſing, and moſt gracious Acceptance, " to keep him in the Faith, grounded and " ſettled, and not moved away," by any Allurement or Terrors of this evil World, from the glorious " Hope of the Goſpel;" but preſerving himſelf " blameleſs and " harmleſs, as a Son of God, without Re- " buke, in the Midſt of a crooked and " perverſe Generation," may his " Light " ſo ſhine forth in the World, that others, " ſeeing his good Works, may glorify our " heavenly Father."

Henceforth may he perſiſt " to walk " worthy of his Lord in all Things that " are well-pleaſing in his Sight, being fruit- " ful in every good Word and Work," adorning his chriſtian Profeſſion by " a " Behaviour becoming the Goſpel," and by ſerving God and his Generation with Diligence and Probity; may he be always

ready to meet his Judge in Peace and with Acceptance.

Having worthily "confeſſed Chriſt be-"fore Men," may this thy Servant "be "acknowledged before his Father and holy "Angels," when, in the end of the World, the Lord Jeſus ſhall return in Majeſty and Grace "to reward his Saints, and to be "admired of all who believe," Then may he be for ever with the Lord "behold and "enjoy his Glory: whom not ſeeing we "love, and in whom, though now we ſee "him not, yet believing, may all here" preſent "rejoice with Joy unſpeakable, and "full of Glory;" which we humbly aſk and hope to receive through Jeſus Chriſt our Lord; for whom, and for all the rich Privileges, and immenſe Hopes of his glorious Goſpel, of his powerful and gracious Mediation, we aſcribe unto thee, O holy Father, all Honour and Glory, Thankſgiving and Praiſe, now and evermore, *Amen.*

SECT.

SECT. XI.

The Adminiſtration.

N. B. *The Miniſter, together with the Perſon to be baptized, being about to go down into the Water, the following Recollection may be fitly uſed.*

Miniſter.

Do you perſiſt in your good and pious Reſolution of being buried in Water, in Token of your firm Belief in the Burial and Reſurrection of Jeſus Chriſt; and of your Duty and full Purpoſe of Heart, as his Diſciple, to die unto Sin, and to walk in Newneſs of Life?

N. N. Yes.

Miniſter.

In the Name of the Father, and of the Son, and of the Holy Ghoſt, I baptize thee.

SECT. XII.

The Thankſgiving Hymn after Baptiſm, collected, with Alterations, from the Verſion of the Pſalms by Dr. Watts.

I.

WHAT ſhall I render to my God,
For all his Kindneſs ſhewn,
My Feet ſhall viſit thine Abode,
My Songs addreſs thy Throne.

II.

Among the Saints that fill thine Houſe,
My Off'rings ſhall be paid,
There ſhall my Zeal perform the Vows,
My Soul rejoicing made.

III.

Bleſs'd are the Men who keep thy Word,
And practiſe thy Commands,
With their whole Heart they ſeek the Lord,
And ſerve him with their Hands.

Great

IV.

Great is their Peace who love thy Law,
How firm their Souls abide,
Nor can a bold Temptation draw
Their ſteady Feet aſide.

V.

Then ſhall my Heart have inward Joy,
And keep my Face from Shame,
When all thy Statutes I obey,
And honour all thy Name.

VI.

Now I am thine, for ever thine,
Nor ſhall my Purpoſe move.
Thy Hands have loos'd the Bands of Sin,
And bound me with thy Love.

VII.

Here, in thy Courts, I leave my Vow,
And thy rich Grace record,
Witneſs ye Saints, who hear me now,
If I forſake the Lord.

SECT. XIII.

The Prayer after Baptiſm.

" IT is good for us to give Thanks unto " the Lord, and to ſhew forth thy " Praiſes, O thou moſt High: whoſo of- " fereth Praiſe, glorifieth thee; and to him " who orders his Converſation aright, our " God will ſhew his Salvation."

Accept, we beſeech thee, our moſt humble and hearty Thanks for all the Effects and Manifeſtations of thy fatherly Care, and loving Kindneſs unto us, and to all Men.

We bleſs thee for our Creation, and Preſervation, and for all the Comforts of this Life, but, above all, for thy ineſtimable Love in the Redemption of the World, through our Lord and Saviour Jeſus Chriſt; for the beſt Means of Religion, and the nobleſt Hope of Glory we derive from the glad Tydings of his Goſpel, which " gives

" Knowledge

" Knowledge of Salvation to his People,
" by the Remiſſion of their Sins, through
" the tender Mercies of our God, whereby
" the Day-ſpring from on high has viſited
" us, to give Light to them who ſit in Dark-
" neſs and in the Shadow of Death, to
" guide our Feet into the Way of Peace."

We praiſe thee for that wonderful Incarnation whereby the " Word was made " Fleſh, and converſed with Men; who be-" held his Glory, as the Glory of the only " begotten Son of God, full of Grace and " Truth."

We praiſe thee, O Father, for his holy and unblameable Life, " who did no Sin, " and in whom there was no Guile." And for the Excellence and Encouragement of his moſt benevolent Example, " who went " about" continually " doing Good" to Mens Souls and Bodies.

We thank thee, O God, for the pure and heavenly Doctrines Jeſus preached; and for the numerous and beneficient Miracles

he publickly wrought in Confirmation of the Authority of his divine Miſſion; which mighty Works no Man could do, " had not " the Father been with him."

For all thy Son Jeſus Chriſt has done, and taught, and ſuffered, in order to reconcile our Souls unto God, and guide us in the ſure and beſt Way to Heaven, we moſt ſincerely praiſe thee; rejoicing in the bleſſed Fruits of our Saviour's voluntary Obedience unto Death; which demonſtrates, to our Faith and Satisfaction, the admirable Integrity of his divine Character and Doctrine; and exhibits to all his Followers the beſt and moſt encouraging Pattern of Reſignation to the Will of our heavenly Father, and of patient Suffering for Righteouſneſs Sake; and that, with his own moſt innocent and precious Blood, he has ſealed the gracious Terms of the Chriſtian Covenant of Repentance and Remiſſion of Sins, the Acceptance of our heavenly Father, and of all the exceeding great and precious Promiſes of his Goſpel.

We thank thee, O Father, Lord of Heaven and Earth, " who didſt not ſuffer thy

" holy

" holy One to ſee Corruption, but haſt " raiſed him from the Grave on the third " Day, according to the Scriptures, and " ſet him at thy own Right-hand, in hea- " venly Places, far above all Principalities " and Powers, and Might and Dominion; " and haſt put all Things under his Feet, " and given him to be Head over all " Things unto his Church.

Glory be to thee, O God, for the Promiſe and Hope of Chriſt's ſecond Coming; and for the abundant Means and Encouragement we have to prepare our Minds to meet in Peace, and with Acceptance, " the " Man whom thou haſt ordained to judge " the World in Righteouſneſs, whereof " thou haſt given Aſſurance unto all Men, " by raiſing him from the Dead:" That all his faithful Diſciples are fully aſſured by the Promiſe and Pattern of our once crucified, but now riſen Redeemer, that he will " raiſe the Bodies of his Saints at the " Laſt-Day, and faſhion them like to his " own glorified Body, by the mighty Power " whereby

" whereby he is able to ſubdue all Things
" unto himſelf.

" Glory to God in the higheſt, that there
" is ſuch Peace upon Earth, and good Will
" to Men, manifeſted in the Word, and
" glad Tydings of Salvation; which at firſt
" began to be ſpoken by our Lord, and
" was afterwards confirmed unto us by the
" Miniſtry of his Apoſtles; God alſo bear-
" ing them witneſs, by Signs and Wonders,
" and with diverſe Gifts and Miracles of
" the holy Ghoſt.

We celebrate thy Love, O heavenly Father, who, for us Men, and our Salvation, " ſpared not thy moſt beloved Son, but " freely delivered him up for us all." And we own with Gratitude our unſpeakable Obligations to the Grace of our Lord Jeſus Chriſt, the great Saviour and Lover of Souls, who, though " he was rich, for our Sakes " became poor, that we, through his Po- " verty, might be rich:" Who, being in the " Form of God, took upon himſelf " the Form of a Servant, and being found

" in

" in faſhion as a Man, he humbled him-
" ſelf, and became obedient unto Death,
" even the Death of the Croſs;" that he might be unto us the infallible Teacher, and brighteſt Example of Righteouſneſs; who died for our Sins, and roſe again for the Juſtification of our Hopes; who was dead, but is alive; and " liveth at thy
" Right-hand, being able to ſave for ever
" all thoſe who come unto God through
" him.

" Being riſen with Chriſt," by Faith and
" Hope, may we his Diſciples " ſet our
" Affections on Things above, and not on
" Things on the Earth, having our Conver-
" ſation in Heaven, from whence we
" look for the Saviour, who will change
" our vile Bodies, and raiſe them glorious
" and incorruptible, that we may be ever
" with our Lord, to behold and enjoy his
" Glory.

God forbid that any of us who partake of the rich Grace of Chriſtianity, ſhould
" receive it in vain, by turning it into Li-
" centiouſneſs:

" centiouſneſs: Being raiſed to Heaven by our chriſtian Privileges, may we all take Heed leſt we ſink ourſelves into ſo much the deeper Condemnation, for Want of a due and thankful Improvement of them. As now we ſee the Light that is come into the World, may we not expoſe ourſelves to a ſorer Puniſhment " by preferring Darkneſs " rather than Light, becauſe our Deeds are " evil :" But, through the Influence of our moſt holy Faith, and the powerful and generous Motives of our chriſtian Obedience, may all we, thy Servants, give effectual " Dili- " gence in making our chriſtian Calling " and Election ſure, by adding to our " Faith, Virtue, Knowledge, Temperance, " Patience, brotherly Kindneſs, and Cha- " rity ;" that " theſe Things" being " in " us, and abounding, we may not be bar- " ren, or unfruitful, in the Knowledge of " our Lord and Saviour Jeſus Chriſt, who " gave himſelf for us, that he might redeem " us from all Iniquity, and purify to him- " ſelf a peculiar People, zealous of good " Works."

O God,

O God, the Author of Grace and Glory, and the Giver of Life and Happineſs to thy Creatures, from whoſe original Influence proceedeth every good and perfect Gift; favourably regard our humble and fervent Interceſſions in Behalf of thy Servant, who, by the ſolemn Vow of his Baptiſm, has this Day voluntarily taken upon himſelf the holy Profeſſion of the chriſtian Religion.

Happy is the Man whoſe God is the Lord, who is intereſted in the favourable Influence of thine adorable Perfections, and the exeeeding great and precious Promiſes of thy Word; "for the Lord is good, his Mer-" cy is everlaſting, and his Faithfulneſs en-" dureth unto all Generations."

Never may thy Servant repent of this ſolemn Vow, by which he has now bound himſelf to deny Ungodlineſs, and all thoſe worldly Luſts that would debaſe and ruin his precious Soul; nor let him account any of thy Commandments grievous, which are conducive to his higheſt Improvement

and

and Happineſs, and in keeping of which he will find conſtant Peace and Satisfaction, with an exceeding great and eternal Reward.

We pray that his Mind may be raiſed high above the ſordid Views and criminal Purſuits of this World, by his vigorous Faith and joyful Hope of that which is infinitely better. Henceforth may thy Servant walk as "a Child of Light, not in Rioting and "Drunkenneſs, not in Chambering and "Wantonneſs, not in Strife or Envy; "but, as he has put on the Lord Jeſus "Chriſt, may he perſiſt to walk in him, "in Truth and in Righteouſneſs, with In-"tegrity and Uprightneſs of Heart, ſo as "to be ſincere, and without Offence, unto "the great Day of the Lord."

As a dear and dutiful Son of God, may he imitate more and more the moral Perfections and Example of his heavenly Father, keeping in habitual Remembrance the moſt beneficient and amiable Pattern of the Author and Finiſher of his Faith, to direct his Steps in every Station, and to every In-

ſtance

ſtance of his chriſtian Duty; that his Faith and Hope, his ardent Deſire, and chearful Preparation, may be henceforth fixed upon thoſe ſure and immenſe Rewards of eternal Life, which God "has laid up in Heaven "for all the patient Continuers in well-"doing:" through which may this thy devoted Servant be diſpoſed and enabled effectually to deſpiſe the Follies, to abhor the Vices, and to combat and triumph over all the Allurements and Terrors of the evil World, "being ſtedfaſt, immoveable, and "always abounding in the good Work of "the Lord, knowing that his Labour ſhall "not be in vain."

The Covenant of the Lord his God, into which thy Servant has this Day voluntarily entered, may he henceforth ſtedfaſtly and religiouſly perform, looking with Aſſurance for thy Favour and Acceptance, through Jeſus Chriſt our Lord, and reaping all thoſe Improvements and Benefits which are ſo graciouſly annexed in the Promiſes of the Goſpel to the due Obſervance of the divine Ordinances; that, through thy Bleſſing, they

they may conduce to his more perfect Meetneſs for the Happineſs of that future State, "where every Imperfection ſhall be done "away, when he ſhall behold thy Face, O "God, in Righteouſneſs, and be for ever "ſatisfied with thy Likeneſs."

"Now, unto him who is able to keep us "from falling, and to preſent us faultleſs "before the Preſence of his Glory, with "exceeding Joy; to the only wiſe God, "our Saviour, be aſcribed Salvation and "Honour, Dominion, and Praiſe, now "and evermore."

"May our Lord Jeſus Chriſt himſelf, "and God, even the Father, who has given "us great Conſolation, and good Hope, "through Grace, comfort your Hearts, "and eſtabliſh you in every good Word "and Work, working in you always that "which is well pleaſing in his Sight, "through Jeſus Chriſt, our Lord, to whom "be Dominion for ever." *Amen.*

FINIS.